SERMON

Preach'd at the Parish Church of

St. *ETHELBURGA*,

On *Friday*, *Jan.* 30th, 170[illegible]

BEING

A Day of Solemn Fasting and Humiliation,

Appointed by Law,

For the Execrable Murder

OF

King *CHARLES* the First,

Of Blessed Memory.

By *LUKE MILBOURNE*, a Presbyter of the Church of *ENGLAND*.

LONDON:

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Isaiah 14. part of the 20th and 21th Verses.

Because thou hast destroyed thy Land, and slain thy People: the Seed of Evil Doers shall never be Renowned. Prepare Slaughter for his Children for the Iniquity of their Fathers; that they do not Rise nor Possess the Land.

THE Politics of the *Wisest of Men* are very often mistaken; the *Politics of Heaven* are like their Author, they are Wise, Perfect, and Unchangeable.

That we may apply this Observation the better, we must remember that we are Commanded, by Lawful Authority, to Humble our selves this Day before God, for the Barbarous and Unnatural Murder of one of the best of Men and Kings, our Late Martyr'd Sovereign, *Charles* the I. of Glorious Memory; and for the Ruin of Three great Nations, once invidiously Happy under his gentle Government; a Crime committed by *our Fathers* indeed, but the Dismal Effects of which, *we their Sons* at this Day feel.

To the *Murder* of our then Excellent Soveraign, and to our own Ruin we were all Accessaries, by the *Enormity* of our Lives, by our Prodigious *Ingratitude*, by our *Discontents*, our Shameful *Credulity*, our Passive *Slavery to Rampant Villains*, and our Senseless and Unreasonable *Fears* and *Jealousies* where no fear was, where we enjoy'd our *Religion* in its Apostolical *Purity*, our *Laws* with just *Liberty*, and our *Estates* and *Fortunes* with an Inviolable *Security*.

But there were some who (in those days) who were more *immediately* concerned in raising *Rebellion* against their Sovereign, and in *Murdering* him with all the ugly Circumstances of Impudence and Cruelty; who committed innumerable Murders upon their Christian Brethren and Fellow Subjects, who Overturned all Laws, Managed all things *Arbitrarily*, and *by the Sword*, Seized all Mens Estates at their own Pleasure, Confounded all *Revealed Religion*, Trampled upon all *Morality*, Ran out into all the Extravagancies of *Heresy*, *Atheism*, *Sacriledge*, and *Hypocrisy*; who knew no end of their own Wickedness, nor had any Sense of their own Impiety or Inhumanity.

The Actions of these Men ran Parallel to those of the Kings of *Babylon*, of whom the *Prophet* gives us an account in this *Chapter*, and on whom he pronounces a very well deserved *Sentence* in the precedent Verses.

We find the *King of Babylon* described by his Pride; *Thou hast said in thine heart I will ascend into Heaven, I will exalt my Throne above the Stars of God, I will sit also upon the Mount of the Congregation, in the sides of the North; I will ascend above the heights of the Clouds, I will be like the Most High*; ver. 13, 14. *i. e.* I will go against *Jerusalem*, the Holy City, I'll take

possession

poſſeſſion of their Temple on Mount *Sion*, on the North ſide of which it ſtands: I my ſelf will be Worſhip'd there as God, and I'll Govern my *Jewiſh* Slaves as Abſolutely, as they ſay their own God uſed to do: In *this Pride* he was more than *equalled* by our *Engliſh Rebels*, who deſtroyed the Church of God among us, ſeized on all thoſe Sacred Houſes in which our God was wont to be Worſhip'd: that Petty *mock Parliament*, and he who kick'd them out, both ſet themſelves above all that was Great and Sacred in theſe Nations, and in ſpite of Heaven, would be Superior to their Lawful Prince and Soveraign, the Lord's Anointed.

The conſequence of the Ambitious Reſolution of the King of *Babylon*, was, *He was the Man who made the Earth to tremble, and who ſhook the Nations; he made the World as a Wilderneſs, and deſtroyed the City thereof, and opened not the houſe of his Priſoners*, ver. 16, 17. Such too was that *Rump Parliament*, and their Supplanter *Cromwell*: they were Terrible to all the Neighbouring Nations, Succeſsful in almoſt all their Attempts againſt them: and they made *England*, *Scotland*, and *Ireland*, nothing but Heaps of Ruins and continuous Deſolations.

The fate of Cruel *Babylon*, and Her Monarch, is ſevere enough: *Hell*, ſays the Prophet, *is moved for thee to meet thee at thy Coming: it ſtirreth up the Dead for thee*, ver. 9.

The Sentence Denounced againſt the *King of Babylon*, is, *thou ſhalt be brought down to Hell, to the ſide of the Pit*, ver. 15. *Thou art caſt out of the Grave, like an abominable Branch, and as the Garment of thoſe who are ſlain, thruſt through with a Sword, who go down into the ſtones of the Pit, as a Carcaſe trodden under foot*, ver. 19. *I will riſe up againſt thee ſaith the Lord of Hoſts, and cut off from* Babylon *the Name, and the Remnant, the Son and the Nephew, ſaith the Lord*, ver. 22. The Caſe of our *Arch Rebel* and his *Godleſs Accomplices* was the ſame; according to their Deſerts, they were caſt out of their Graves, they were Buried among their fellow Rebels, or had their Quarters juſtly expoſed on the Gates of our Cities, and in other Publick Places, with all the Circumſtances ſuitable to Barbarous Villainy, and deſerv'd Infamy.

The conſequence of the Execution of God's Sentence againſt the *Babylonian*, was the Joy of all the Neighbouring Nations at his Downfall: *Judah* ſhould then ſay, *How is the Oppreſſor ceas'd, the Lord hath broken the Staff of the Wicked, and the Scepter of the Rulers; he who ſmote the People in Wrath, with a continual ſtroke, he who Ruled the Nations in anger, is perſecuted, and none hindereth; the Kings of the Earth are at reſt and in quiet; they break forth into ſinging; how art thou fallen from Heaven, O* Lucifer, *Son of the Morning? how art thou caſt down to the ground, who didſt weaken the Nations?* What Joy the Fall of our Wicked Uſurpers and Parricides brought to theſe Nations was ſufficiently demonſtrated, by the Wonderful *Reſtauration of the Royal Family* without Blood; and what Peace followed, appeared by the Happy *Reſtauration of our Religion and our Laws*; by the Eaſe which all our Neighbours immediately injoyed, and by our own Happineſs, if we had but underſtood it.

As for God's Political Determination againſt *Babylon* in this Caſe, it's laid down in the Words of the Text, *as thoſe who have deſtroyed their own Land, and have ſlain their own People, ſhall have an Ignominious Funeral; ſo their Seed ſhall never be Renowned, their Children ſhall be de-*

ſtroyed for the Iniquity of their Fathers; and by this means, *they ſhall never riſe nor poſſeſs the Land any more.* The *Politick Inſtruction* here intended for our uſe, is, "That thoſe who Defiled their Hands in the Blood "of their *Lawful Soveraign*, who cruelly Deſolated theſe Three Nations, "who Murdered ſo many Thouſands of their Brethren, ought not to "be remembred by any but with Execration; their Poſterity ought at "leaſt to be kept under for the Sins of their Fathers, and all Juſt and "lawful Means ought to be made uſe of, that they may never Recover "any Power, nor be able to Uſurp the Government of theſe Nations "any more. From which *Political Inſtruction*, we may profitably Learn.

I. The *Barbarous Cruelty* of our Late *Uſurpers and Rebels.*

II. The Juſtice as looking upon their *Children as Infamous*, and making them Suffer *for the Iniquities of their Fathers.*

III. The Lawful *End and Deſign* of Executing *ſuch Juſtice* upon the Poſterity of Rebels and Uſurpers.

I. We ought to recollect and reflect on the *unnatural Cruelty and Wickedneſs of our Late Rebels and Uſurpers*, as God does with regard to the Cruelty and Uſurpation of the *King of* Babylon, *viz.* that they *Deſtroyed our Land, and Murder'd our People*: Theſe are the inevitable Conſequences of Rebellion againſt our Lawful Superiors. When Rebels draw their Swords againſt their Soveraigns, they generally throw away their Scabbards, for they conclude that they can never be ſafe, while their *Offended Princes* have any Power to Revenge themſelves, to Aſſert their Juſt *Laws*, or to protect their Honeſt Faithful *Subjects*. Theſe Meaſures were taken by our *Rebels*, and they compaſſed ours and our Sovereigns Ruin, by theſe Means.

1. By *Loud and Unreaſonable Complaints, againſt both their Spiritual and Temporal Superiors, without either Modeſty or Truth.* It's *Solomon*'s Preſcription, *Curſe not the King*, or ſpeak, or think no Evil of the King, *no, not in thine Heart*: It was *Elihu*'s Queſtion, *is it fit to ſay to Kings, ye are Wicked? or to Princes, ye are Ungodly?* And St. *Paul* under the Goſpel, Eſtabliſhes that Principle, *thou ſhalt not ſpeak Evil of the Ruler of thy People*; and St *Peter*, and St. *Jude*, make it one part of the Character of Senſualiſts, that *they ſpeak Evil of Dignities*; but far were our *Sons of* Belial from any regard to theſe Sacred Leſſons: that Great, that Gracious Prince, who had more excellent Goodneſs in his Native Temper, who had more underſtanding, more of true Piety and Virtue, more of Care and Tenderneſs for his Subjects, than Ten Thouſand ſuch Hipocritical Wretches could ever Entertain in their Malitious Boſoms. That Prince was perpetually belied, vilified, affronted and expos'd, as far as poſſible, to the Contempt and Hatred of his People. Every Word he ſpoke, every Action he did, every Condeſcenſion he made, every Favour he granted, was only thrown back in his Face, and made uſe of as an Incouragement for them, baſe and ungrateful as they were, to abuſe him the more groſly, to oppoſe him with the more Violence, and to perſecute him to Death under the Senſeleſs Characters of a *Traytor*, *Tyrant* and *Murderer*. A *Tyrant*, tho' he Governed by Law, while They, who called him ſo, tore up all our Laws by the very Roots: a *Traytor*, which implyed downright contradiction, while every motion they made was Treaſon: and a *Murderer*, tho' he did all that lay in his Power, whether as a King, or a Man, to ſave the Lives, even of his Implacable Rebels. They impudently charged

 him

him with Designs *against that Religion*, in Defence of which, he lost his Life; while they, who charged him so, destroyed the very Shew of Christianity in these Unhappy Kingdoms. They charged him with an *Aversion to Peace*, when he made all the Steps possible towards it, and they never made one; and they charged him with weakness in his Intellectuals, while he alone, and by himself was able to baffle all theirs, and their Commissioner's Arguments, when he had no Council to assist, and nothing but God, and his own clear and unspotted conscience to stand by him. And thus they dealt with their *Spiritual Fathers* too. Scripture obliged them *to know those that were over them, to obey them, to Submit themselves to them, because they watched over their Souls, as they who were to give an account, that they might do it with Joy, and not with grief*; and our Saviour declares concerning his Lawful Ambassadors, *Those, who despise you, despise me, and those, who despise me, despise my Father, who sent me*; but all this, notwithstanding these Impious *Despisers both of Law and Gospel*, Overturn'd that *Church Government by Bishops*, which had been Setled throughout the *Universal Church* by the Apostles themselves; and which all the Christian World had thankfully Submitted to, without Interruption for fifteen hundred Years together; that Government under which, we of this Nation had been first *converted to Christianity*; under which it had been more compleatly *Reformed from the Errors of Popery, and instructed in the Discipline and Principles of the Apostolical Age*, than any of our *Neighbouring Nations*, under which it had been the Strongest Bulwark of the whole *Reformation*, the *Sanctuary* open to all, who were *Persecuted for Righteousness Sake*, while their Clergy were owned to be the *Wonder of the World* by the most Learned Reformed Divines in Christendom; yet these *Governours, and Pastors*, and this *Apostolical Government*, because they were found Inconsistent with, and Irreconcileable to *Schism, Heresy, Atheism, Immorality and Rebellion*, were persecuted and destroyed by our mad-brain'd *Atheists and Enthusiasts*; and that Great Good Man *Arch-Bishop Laud*, who had more Learning, more Religion, more Regard to the Glory of God, in himself alone, than ever appeared in their whole *Assembly of Divines*, who was a more steady and understanding *Enemy* to *Popery*, and all its Errours *than any* or *all* of *them*, was impiously Sacrificed to their Ungodly Rage, in an arbitrary and unexampl'd Manner, and in opposition to the whole constitution of the English Government, Christs *own Offices*, were charged with *Antichristianism*, and the ablest and most conscientious Defenders of the Reformation were represented, as Friends to Popery, and under that Character Rob'd of all they had, by Men, of no Religion, no Honesty, no Sincerity.

2. Another way by which the Murderers of our Soveraign brought Guilt upon the Nation, and Ruined us, was, *That Horrible Perjury they were guilty of themselves, and Engag'd others in, while they pretended to be the representatives of the People in their Mock-Parliament, and of the Clergy in their Mock-Synod or Assembly*. All *English-men* are *born Subjects* to their Lawful Prince, and tho' they have never taken any *Oath of Allegiance* to him, they are as much Liable to the Penalty of *Death, Banishment, Confiscation of Goods, or Imprisonment*, in case of *Plotting* or *Rebelling* against him, as if they had been under the Obligation of a Thousand Solemn Oaths and Promises

but as for the Principal Managers of the Great *Rebellion*, both the *Divines* who Preached it up, and the *Members of both Houses*, who carried it on by Fire and Sword; *They* at their Admission into *Orders* and *Livings*, and *These* at their *Entrance* into *Parliament*, were ty'd up by personal, Solemn, Explicate Oaths, from all those Lawless and Impious Practices, which they ingag'd in. Every *Clergy-man instituted into a Benefice*, every *Member allow'd to Sit and Vote in Parliament*, did in a most Solemn Manner Swear and Promise, "They would "bear true Faith and Allegiance to, and that they would defend the "King's Majesty, his Heirs and Successors, to the best of their "Power, against all Conspiracies and Attempts whatsoever, which "might be made against his or their Persons, and their Royal Crown, and "Dignity; and that they would use all Endeavours to reveal to his Ma-"jesty, his Heirs and Successors, and to discover to them all Treasons and "Treasonable Conspiracies against him, or any of them, which shall ever "come to their Knowledge or Hearing: and again both of them took the "*Oath of Supremacy* in these words, I *A. B.* do utterly Testifie in my Con-"science, that the Kings Highness is the only Supream Governour of this "Realm, and of all other his Highness's Realms, Dominions and Coun-"treys, as well in all Spiritual Things and Causes as Temporal. The *Clergy* at their Ordination too, took the Oath of *Canonical Obedience* to their *Ordinarys*; and then *our Laws* make it Treason, "To "compass or imagine the Death of the King, the Queen, or "the Prince, to Levy War against the King, to adhere to his "Enemies, giving them Aid or Comfort in this Realm, or Elsewhere; to "counterfeit the King's Great Seal, or Privy Seal, &c. and that no other "thing, but what is there Specified, shall be Judged Treason, until it be "Declared by the King, and His Parliament; according to which Resolu-"tion it was by another Act made Treason to deny the King to be our on-"ly Supream Governour.

25. *of Edw.* III.

Now, let us but lay these things together impartially, and what *Perjur'd Monsters* must these appear, who incourag'd and carried on that *Desperate Rebellion*, which brought the *Royal Martyr* to the Block. They had Sworn *to bear Faith and true Allegiance to the King, his Lawful Heirs and Successors*; So they had Sworn to *James* the I. None ever questioned the *Martyrs Legal Right to* the Crown; but was *true Faith and Allegiance* reconcileable to throwing *Dirt* in the *Face* of his Sacred Majesty? could they be *faithful* to him, who from the *Pulpit* Excited his natural Subjects to take up Arms against their lawful and their Gracious Sovereign? did they *obey him, according to Law*, who made themselves Guilty of *High Treason*, by *Levying* War *against their King*, and who actually *imagin'd*, and effectually *compass'd* his Death? Did they assert, or defend the *Rights* of the *Crown*, who violently tore it, and them, from their Sovereigns Head? who promised *Heaven* and *Happiness* to notorious and obstinate *Rebels*, and who Preacht out nothing, but *Hell and Damnation* to all, who dar'd to be faithful to their persecuted Master? Did they endeavour *to make known all Plots and Conspiracies* against the King's Royal Person and Authority, who were themselves in a *continual Conspiracy* against his Sacred Life and Dignity? who preached nothing but *Blood, Blood, Blood*, from that place, from which the People were used to hear nothing, but the *pure word of God*; and who could never quench their Thirst of Blood but with full [illegible] of the Innocent Blood of Loyal *Nobles*, and of Gracious

Princes.

Priest. Now, while they *Swore Fidelity* to their King, but practised *Treason, Cruelty, and Rebellion*, while they *Swore to defend him*, and yet Fought against him, Shot at him, Imprisoned him, Murdered him; Was it possible for Men to be more *desperately Perjur'd*, than such harden'd Wretches?

Again, both the *Clergy* and *Members of Parliament* had Sworn and Testified in their Consciences, that *the Kings Highness was the onely Supream Governor of this Realm, both in things Temporal and Spiritual.* Now either these Men believ'd what they Swore to be true, or they did not; if they did not believe it to be true, then the very *Taking of that Oath* was *Perjury*: if they did believe it to be true, then their *acting contrary to that Oath* was *Perjury*. If the King was the *Supream Governour* of this Realm, how came the *Lords and Commons* to be above him? if they were not above him, how could they, who so often called themselves *his Loyal and Faithful Subjects*, set themselves above him, as they did, without being *Infamous Traytors and Rebels.* If the *Two Houses* were above the *King*, then the *King was not Supream, which yet they had sworn he was.* Again, *the King was either Supreme in Spiritual Things and Causes*, or he was not: if he was not, why did the Two Houses Address him so often to turn their Votes and Bills against the Establisht *Liturgy and Government* of the *Church of England* into *Acts*? that was but mocking him, if he had no such Enacting Power. If the King was *Supream in Spirituals*, then they could do nothing in Spiritual causes without him, but the very Action would make them *perjur'd Traytors.* So when they banished the *Liturgy*, turned the Bishops out of the *House of Lords*, and imprison'd them, who before the *Two Houses* had a being, and afterwards by several *Statutes* were owned as one of the *Three Estates*, essential to the Kings Great Council, and to the very being of a *Lawful Parliament*, when they fram'd, preach'd up, took themselves, and forced others to take their *Solemn League and Covenant*, and all in direct contradiction to the *Fundamental Laws* of this Kingdom, when they did these things, the *Makers*, the *Promoters*, the *Takers*, the *Prosecutors of this Covenant* were every Man *Perjured and Guilty of High Treason.* If the *King was Supream in Temporals*, then the *Two Houses* could not be *co-ordinate* with him, and if not *co-ordinate* with him, they could never possibly be his *Superiors*; and if they were neither Superiors to him, nor equal with him, when they took up Arms against him, as they did, they were all *Perjured and Traytors.*

Further yet, *the Clergy*, who had Sworn *Canonical Obedience to their Lawful Bishops*, could not rail against them, belye them, blacken them, persecute them, strip them of all their Rites, without shameful Perjury. Much less could they persecute them to Death, who had no *Other Fault*, but that they were their *Lawful, Spiritual, Apostolical Governors and Fathers*, and be innocent. They could not Overturn that Church, in which they themselves received their call to the Ministry of the Gospel, without *Abominable Perjury*, not to say, how Disagreeable it was, that the Ministers of the *Prince of Peace* should become the hard mouth'd *Trumpeters of Sedition*, and the *Barbarous Encouragers of Bloodshed and Murder*: The *Members* of *Parliament* could not *fight* with their King, they could not destroy his *Friends*, or appoint *any Court* to try, to condemn, or Execute them without the most *Barefac'd Perjury* in the World. Nor could those Men plead any thing against Suffering as *Traytors* themselves, who had been Guilty of the *highest Treasons* by the Laws of *England.*

By these *Antichristian Practices*, then those who pretended to be the *Representatives of the Nation*, were not only *Perjur'd* themselves, but involved all those, whom they represented, in the same horrid guilt; for if, as they Swore, *no Foreign Bishop or Potentate could Dispense with Oaths of the Subjects to their Princes*, then neither could any at Home. And therefore those of the *Clergy*, and those of the *Members of both Houses*, who had involved themselves in that Damning Sin, all the Parts of Divels to the utmost, when they took such Pains as they did, *to draw the Multitude* into the same Crime. These things were *formerly* Execrable among all *Good Christians*; but among our modern Saints, it may be they are no Sins. But,

3. Those who carried on the great Rebellion brought on the Ruin of these Nations, *by that notorious Sacrilege they were Guilty of*. It was no Wonder that those Men should dip their hands in the blood of *Gods anointed*, who dar'd to fly in the Face of *God himself*. Those *holy and beautiful Houses*, in which our Fathers had used to praise their God, and to celebrate his Holy Ordinances, were during the Tyranny of those Godless Miscreants, turned litterally into *Dens of Thieves*; they were made *Stables* for Horses, *Victualling Houses*, common *Brothels* and Stews for lewd and unsanctified Rebels. That wicked Age drew that ugly Pattern, which some of our modern *Rake-hells* have followed. When God's *holy Altars* were defiled, *Prayer-Books* and *Bibles* put to the vilest Offices, Pulpits turned into filthy Jakes, and impudently pollured with horrible Blasphemys and Obscenitys. Those Lands, which by the devout Bounty of our pious Ancestors, had been given for the Support of Gods *Publick Worship*, and his *Ministers*, which had been appropriated to that sacred use under the heaviest *Anathema's*, which had been given with grateful Hands and Hearts to the Honour of that God, from whose gracious hand they had at first received them: Those *costly Vessels* humbly dedicated to the Service of God's Holy Altars, and the use of which rendred his publick worship decent in it self, and venerable to all Observers, were not only *alienated* for a Time, which yet had been Crime enough, but they were violently wrested out of the hands of those to whose care they were committed; they were Sold at vile prices, and as if it had been in spite of God himself, whose Goods they were, about to the *Ruin* of all *Religion*, and the *Destruction of God's own Vice-gerent*, whom he had Set over them, to be their *Prince*.

Those Officers appointed by the blessed *Jesus himself*, and by his *inspir'd Apostles*, for the *Instruction and Government of his Church* among us, were wrapt up in the Skins of *Wolves* and *Bears*, and so expos'd to be worried by *Dogs*; they were dress'd up in Sambenites, Painted out like so many Monsters or Divels, loaded with all those ugly Scandals, which Hellish and inveterate Impudence and Malice could cast upon them. Those learned reverend pious *Bishops and Presbyters*, who were the Glory of our *English Church*, and the strongest *Supporters of the Reformation*, were torn from the Altars of their Lord, Plundred of their worldly Subsistence, hurried into Prisons, cut off entirely from Attendance on their Flocks, whilst *new and False Lights* were Set up in their places, only to misguide the ignorant World, and to hurry the deluded Multitudes into the Pit of Hell. Our lawful Pastors were used by those [illegible] as *Christ* and his *blessed Martyrs and his Apostles* had been of old, by the Generation of *Pharisaical Hypocrits*; and for the same Reason, *viz.* because they dar'd to Preach to their People, them poyson'd with Rebellious Principles, *to Render to Cæsar the things that were Cæsars, and to God the things that were Gods*.

And could those, who pretended to *abhor Idols*, be Guilty of such Abominable *Sacriledge*, or will the *Present Defenders* of those wicked Men pretend, that tho' they *Rob'd Churches*, they were not Guilty of *Sacriledge*? we must confess that the present Age is blest with a Generation of Men, who have endeavoured to make nothing of *Schism* and of *Sacriledge*. Doubtless they are the Men, but a little Paultry Impudent Sophistry, wont answer the Charge before the great Tribunal. If God be originally the Lord of all things, he can transfer the lawful possession of some part of them upon me: if I am the Lawful Possessor of my part, may not I make an Offering to God again, of what was once his own? and when I have done so, will not *Gods Title* to what I have so offer'd, be as good as it was before he bestowed it upon me? did God never signifie his acceptance of such an Offering from his people of old? did he not accept of the contributions of *Israel*, towards building the Ark and *Tabernacle* in the Wilderness, and towards furnishing them with *necessary Vessels*, and the *Priests* Attending there with *proper Vestments*? did he not accept them again, when *David* provided for, and *Solomon* raised that glorious *Temple*, on which all the World fix'd their Eyes with admiration and astonishment? did he not call upon them after their return from *Babylon* to *rebuild* that *Temple*? and did he not punish them for their Negligence in the matter? Did not God call all these things *his own*? was not the *Tabernacle* his own? the *Ark* his own? the *Temple* his *House*, the *Sanctuary* the place where his Honour dwelt? were not the whole *Tribe* of *Levi* his own peculiar possession? *Aaron and his Sons*, his Priests? and Separated wholly and only to his Service? and did he not assert his Right to these things, even in the lowest degeneracy of the *Jewish* Church and State? what was *Achan* Guilty of, but *Sacrilege*, or Concealing, or Appropriating to his own use, what God had set apart for himself? what was *Belshazar*'s Crime, but *Sacriledge*, when *He*, his *Concubines*, and his *Lords*, profaned the Vessels of the Sanctuary? and what a strange Presage was that Sacrilegious Action of his immediate Ruin? what was the Sin of *Ananias* and *Saphira*, but *Sacrilege*, or defrauding God of what they had pretendedly Devoted to his Service? and how terrible was their End? what was the Sin of *Julian*, Unkle to the Infamous *Apostate* of that Name, but *Sacriledge* or Mocking at those Rich Vessels, in which *Christians* administred to the *Carpenters Son*, as he in Contempt stiled the *Holy Jesus*? and how signal was his Destruction?

And to come nearer home, what did our *Henry* VIII. get by all those Jewels, and Plate, and Lands he seized on, at the dissolution of *Religious Houses* for his own use, but only *Extream want and Infamy*? what did those *Flourishing Families*, who shar'd with him in that Rundet, get, but a Canker into their Patrimonys, and Ruin and Poverty to their posterity? the Sense of which moved our *Gracious Queen* to lid her hands the other day of a considerable Share of that Sacrilegious Booty? what did those shameless *Church-Robbers* in the great Rebellion do, but only put fire to their own Nests? and what could be more just, than that That Schismatical Preacher, who had taken so much Pains to prove, that it was *no Sacriledge to purchase Church Lands* or *Bishops Lands*, should lay out his own Estate for such Purchases *Burgess*: for the Incouragement of others, and lose all at last, and dye a Broken-hearted Beggar. This too was a *National Sin*, as committed by those,

those, who took upon themselves the *Supream Authority* in the Nation.

4. These *Rebels* ruin'd the Land, by *those vast Seas of Blood shed in it by their means, and that Blood-guiltiness thence so universally contracted*; *Thou shalt do no Murder* is the command; *No Murderer has Eternal Life* is the Sentence; the Blood of *one single Person* shed unrevenged, tho' the Person be never so mean, renders a Land *Polluted* in the Eyes of an all Just God: Now I am a Murderer in the Scripture Sense, not only if I actually kill a Man, but if I design to kill him. If I move others to kill him; if I expose him to the Malice of others, or am willingly or knowingly an occasion of his Death; if I raise any War or Quarrels in which he may lose his Life. Thus the *Devil's a Murderer*, as the great Author of all Discord and Mischief among Men. Thus we call the *present French Monarch*, *a Man of Blood*, on the Account of those cruel Wars he has carried on so long, and those huge Numbers, who have lost their Lives in them.

But never were Barbarians Guilty of *Murder*, with more terrible aggravations, than the Contrivers and *Managers of the Great Rebellion*; all those loyal Men, who lost their Lives in the defence of their Soveraign, were *murder'd* by them; all those who dyed in Arms against their Soveraign, were murder'd by them, both Bodys and Souls; such as out-lived those Bloody Wars might indeed, and I hope *many of them* did repent of that Rebellion, they had been drawn into, by the Factors of Hell: but those, *who died in the Field*, had no leisure for Repentance, but their Souls and Bodys perished both together. Who can doubt this of *Corah*, and *his Company*, who went all down *alive into the Pit*? who can doubt it of *Absalom and his Followers*? who can doubt it of these *vast numbers* who dyed with their Swords in their hands, in the last *Destruction* of Jerusalem? who can doubt it of the followers of *Barchochab* in the time of the Emperor *Adrian*, or the mad *Munster* Anabaptists under *John of Leyden*? of the Western Rebels under *Edward the* VI. the *Popish Rebels* against *Queen Elizabeth*? and what Special priviledge could those, who impiously *rebelled against Charles the Martyr* of blessed Memory, pretend to more, than any of these. Rebels of all Religions are the same Villains, and in the same state of Damnation. The higher their Pretences for Religion and reformation fly, the more heinous are the Circumstances, and the more damnable is the Sin of the Pretenders.

This *unnatural Rebellion* began in *Scotland*; It was hastily and cruelly seconded in *Ireland*, Encouraged in both places from *England*, where the smother'd Flame broke out at last with the most dreadful Violence. Some *desperate Wretches* at this day, fired with Infernal Malice, would fix that *Hellish Massacre in Ireland*, upon the spotless Memory of the *Royal Martyr*; yet neither could *O Neal* nor *Mac Guire*, though wicked enough, be tempted by all the Assurances of Life and Pardon, and Rewards, to charge him with it; nor could those frontless Parracides *Cooke* or *Bradshaw* accuse him in that point, his Innocence was so notorious and undeniable. But they were the Traiterous *pretended Saints* of *Great Britain*, who first Murdered their unhappy Country-men in *Ireland*, and *afterwards* destroyed the *Irish* themselves as fast, whom they themselves had craftily Train'd into that horrid Sin. The *Dying Irish* declared, that *the Success of the Scots in that Rebellion, was their great Incouragement to try the same Methods*; and while they opposed the *Kings Lieutenant*, with their utmost power, they joyned *their Troops*, with *those of the Two Houses*, under Col. *Monk* for the destructio

ſtruction of the *poor Remainders* of Loyal and conſcientious Proteſtants; ſo that the blood of near *four hundred Thouſand* perſons of all *Religions*, in that miſerable Kingdom, reſted on the heads of our *Britiſh Rebels*.

And after all, when we reflect upon thoſe prodigious floods of *Generous and Noble Gore*, which they ſhed in *Cold Blood* by *Martial Law*, or by their Helliſh *high Courts of Juſtice*, in which Court, not *Proteſtants*, not Chriſtians, but *incarnate Divels*, Eager of human Blood, ſat, judged and condemned their Brethren; and that for no other Sin, but that of Faithfulneſs to their King, and to their God; what muſt we conclude the State of theſe Wretched Nations then was? it was indeed *for the Sins of our Prophets, and for the Iniquity of our Prieſts, that God permitted thoſe his Enemies to ſhed the Blood of the juſt, in the midſt of our Cities; they raviſhed the Women in our Sion, and the Maids in our Cities; Princes were hang'd up, and the Faces of the Elders was not honour'd.* More of our *Nobility* and *Gentry* died by thoſe *Murderers* hands in the *field*, and at the *Block*, and *Gibbet*, than had fallen in all the long Wars, between the *Houſes of York and Lancaſter*: but theſe cruel Men out-went all the ancient Inſtances of Execrable Barbarity, in the particular Murder of the *Great Earl of Stafford*, the *Pious and Learned Arch-Biſhop Laud*, the *Brave and Valiant Montroſſe*, and of *their Innocent and Compaſſionate Sovereign*. This laſt Action dy'd all their other Wickedneſs in Grain. Such Streams of Innocent Blood was never ſhed in any Chriſtian Nation before, nor was Repentance ever ſo dangerous a Crime, as it was in thoſe days of Rebellion and Irreligion. What ſhould I take notice of their *unparallel'd Hypocriſy*, their *Extream Oppreſſion*, that *full End* which they put to all *Liberty* and *Proſperity*, which for the *Preſervation of* the whole Nation ſeemed at firſt ſo ready to damn themſelves? What ſhould I mention their *Plundrings*, *Deamations*, *Sequeſtrations* of Eſtates, &c. what I have ſpoken to already, was enough to Ruin us, and to bring the Vengeance of an all Juſt God upon us.

II. We come to conſider *the Juſtice of God in puniſhing Children for the Iniquitys of their Fathers*, and conſequently how reaſonable and neceſſary it is *for pious Children, to faſt, and mourn, and humble themſelves before God for the Sins of their Fathers*, which ſome Ignorant and unconſidering Perſons, are very loath to admit of: God as it ſeems was of another Mind, *the Seed of Evil Doers ſhall never be renowned*, ſays he; *prepare Slaughter for his Children for the Iniquities of their Fathers*: and God has declared himſelf a *Jealous God*, a *God who viſits the Iniquities of the Fathers upon the Children, to the third and fourth Generation.* Hence the Jewiſh Church does not complain of Injuſtice in God, when ſhe crys out, *our Fathers have ſinned, and are not, and we have born their Iniquitys*, Lam. 5. 7. and our Saviour was certainly very Sober, when he told the Jews of his time, that *all the Blood of Gods Saints, from the Blood of Abel to the Blood of Zacharias, the Son of Barachias*, Mat. 23. 35. ſhould be required of that *Generation*; and yet *that Generation* had never known *Abel* or *Zacharias*; may they proteſs to abhor the practiſes of their Fathers, but confuted their profeſſion by imitating them; and ſo tho' there were few living at the *Deſtruction of Jeruſalem by Veſpaſian*, who had been directly concern'd in the *Crucifixion of our Saviour*, yet Vengeance proſecuted *their Children* with an unextinguiſhable Fury.

To this, ſome have oppos'd that of the *Prophet*, *that the Proverb ſhould be no more uſed in Iſrael, the Fathers have eaten ſower Grapes, and the Childrens Teeth are ſet on Edge*, Ez. 18. 2. *i. e.* That the Children ſhould

not suffer onely for the Sins of their Fathers; and yet we all know that *all Mankind* are made *the Children of Wrath* by *Adams* Sin, and it is ridiculous to say, I cannot be affected by or involved in the Sin of *my Father* or *my Grand-father*; and yet that I am involved in *the Sin of Adam*, at the distance of a thousand Generations. The Sin of *Adam* corrupted the *Fountain* of human Life, and the Streams will therefore always run muddy; the additional corruptions of every one descending from him to this day are little by Rivulets, running into the *Main Stream*, and adding both to its breadth and Strength, and to its filthiness. And if *Adam* had never sinned, yet if *my Father*, or *my Grand-father* had sin'd against any command of God, as *Adam* did, I his Son had been as much *a Child of Wrath*, on account *of his Sin*, as I am now on account of the Sin of *Adam*; and I could have no more been saved without *Repentance, and Faith in the Messiah*, on account of that guilt derived to me from *my Fathers* Transgression, than I could on account of that derived on me from *Adam*. Men of reason, and well acquainted with Scripture, will easily understand and apply these things to the Case before us.

But if we examine this *whole Chapter*, we shall soon find the Impertinence of that objection drawn from it; if a Just man, says God, by the Prophet, *beget a Son, who is a Robber, a Shedder of Blood, who hath oppressed the poor and needy, hath spoyled by Violence, shall he live? he hath done all these Abominations, he shall surely dye, his Blood shall be upon him.* But now *if this Wicked Father beget a Son, who hath not oppressed any, neither hath spoyled by Violence, &c. He shall not dye for the Iniquity of his Father, he shall surely live*, Ezek. 18. 10. 11. 14. 16. 17. Apply this now to the matter in Hand: if *those our Fathers*, who lived under the Government of King *Charles* I. of blessed Memory, were Sacrilegious, were Oppressors, were Perjur'd, were Murderers either directly, or indirectly, they Dyed, and Dyed in, and for their own Sins; and if they dyed *impenitent, they perished for ever*, as all impenitent Sinners do; if we their Children consider and abhor their Practices, and their Principles; if we neither Justifie nor Extenuate their Sins, nor imitate their Examples, *We* shall not dye for the Sins of our *Rebellious Fathers*; our Teeth shall not be Set on Edge by the Sower Grapes, which our Fathers have eaten; But if *we their Children* Justifie either the Actions of *our Fathers*, or the principles, on which they acted, if we neither confess nor mourn for that guilt, which our Fathers were involv'd in, which if we neglect to do, its plain, that we approve of them, then *We* are as guilty as ever *they* were; and tho' our power is not so great, yet our wills are as rebellious and ungodly as theirs; and its a vain thing for us to pretend that if we had lived in their days, we would not have been Guilty of their Sins, while we are afraid to renounce or declare against those *Errors*, whether speculative or practical which they fell into.

Now Gods dealings with mankind, and the dealings of pious and prudent Magistrates with their Rebellious Subjects, have always been regulated by these Measures. Thus *Esau's Profanation of his Birth-right*, rob'd his unhappy *posterity* of the *Prophetical* Blessing: Thus the Children as well as the *Fathers* were lost in the *universal Deluge*, in the Destruction of *Sodom*, and the neighbouring Cities, in the case of *the Egyptian first-born*, and in the *Gain-saying of Corah*: Thus God sent *Saul* to revenge his quarrel upon *Amalek* for that mischief their Fathers had done to *Israel*, when they came out of *Egypt*, about five hundred

years

years before, and *Daniel*, *Ezra*, and *Nehemiah* mourned, fasted and humbled themselves, and Justified Gods Righteousness in keeping them captive in *Babylon* for the Transgressions of *their Fathers*, of which they their Children had not yet sufficiently repented.

And thus have Men acted by particular *direction* from God, and in *imitation* of his unerring *Justice*: So *Israel* in their Wars against the *Canaanites*, and *Saul* in his War against *Amalek*, were commanded to destroy *Infant and Suckling* for the Sins of their *Predecessors*, as well as for their own, thus the Grand-children of *Saul* were delivered up to the *Gibeonites* by *David*, that they might be *hanged up before the Lord*, for the Cruelty and Perjury of their *Grand-father*; The Accusers of *Daniel*, and their *Wives* and *Children* were cast into the Den of Lions, by the command of *Darius*: *Hamans* Ten Sons were executed for *their Fathers* Wickedness, and the Imprecation of the *Jews* against themselves, that *the Blood of the Holy Jesus, might be upon them, and their Posterity*, has pursued that wretched People to their utter Extirpation; and this is that very *Justice* which *our Government* asserts in their proceedings against *Traitors*, and *in Bills of Attainder*, by which whole Familys are rendred uncapable of any Office or Honour, for the Crimes of the Heads of them, and their Children, are ruined for ever for the Transgression *of their Fathers*: from whence its evident too, that our *Legislators*, when they *attainted* so many of the *Regicides* in their *Act for the Observation of this day*, took it for granted, that it was very lawful to punish the *Heirs* of those inhuman *Murderers*, tho' they had ne'r dipt their Hands in Royal Blood, for the impious Treason and Rebellion of their Fathers.

Its true, it lies in the Breast of any *Lawful Sovereign*, to mitigate the rigour of the Law, if he thinks fit; but as the suspending of the Penalties laid upon Dissenters from the Church of *England* by Law, is a Demonstration, that the Government looks upon such Dissenters, as Criminal *schismaticks*; for other ways, there would be no occasion for such an *Indulgence*; as no Man begs a Pardon, who is not conscious to himself of some such Crime, as needs it: So that Grace confer'd upon the *Heirs* of one, who had been *attainted*, proves that neither the *Person attainted*, nor his *Family* had any *Injustice* in being so *attainted*. All which being true, that *Act of Oblivion and Indempnity*, passed by *Charles* II. soon after his Restauration, for the quieting the Minds of such as being conscious of their Guilt might justly fear Punishment, tho' it was full and kind beyond Example, yet it stands to all Ages as *a Record* of the *Nations Guilt*, as well as a Testimony of the *forgiving Temper* of their *Injured Sovereign*. Tho' then I am forgiven by that Power, which I had offended, ought I not to repent of, and to mourn for my Offence, tho' I was not actually concern'd in my Fathers Sin, and therefore am restored to that Honour and Fortune, which my Father had unhappily forfeited for himself and me: am I therefore *personally* Innocent? ought I not to humble my self before that God, whose Justice permitted my wretched Parent to fall into so fatal a Sin? ought I not to implore his Grace, that I may never be so left to my self, as my Father was? and would I impute it to Justice, or to Mercy, that I am restored? or if it were possible, that *neither I* nor *my Father*, had been guilty either directly or indirectly of the Sin I am now speaking of, ought I not to have so much of humanity, so much of Christian Sympathy and tenderness, as to bewail and fast for the Wickedness of my Brethren and Country-men? ought I

not

not to mourn for these Sedicious ungodly and atheistical *Principles*, which they still maintain, in Obedience to which they are ready to act the *same Tragedys* over again, and have Impudence enough, to own and publish it: If I were a *Foreigner*, or *Naturaliz'd*, or but *protected* here, and should find the Nation guilty of such Crimes, as must bring down Vengeance upon their Heads, should I not be bound as a Christian, to seek the Peace and Welfare of that Nation, where I am so kindly entertained, to join with such *here*, as are sensible of their Sin, and of their Danger, in *fasting, Mourning and Prayer*, that God would avert his Judgments, under the Weight of which, I my self may be crushed to pieces.

Our *Law-makers*, when they appointed *this day* to be kept *for ever as a day of Fasting and Humiliation*, believ'd certainly, that *all the Subjects of Great Britain and Ireland* were obliged to observe it; and if by the Horrid Murder of our Gracious Sovereign, *the Protestant Religion has received the Greatest Wound and Reproach, and the People of England the most insupportable Shame and Infamy, that it was possible for the Enemies of God and the King, to bring upon them.* If the *Fathers of our Church* had Reason, when they taught us in our Publick Prayers to say; 'We thy sinful Creatures here assembled before thee, do in the Behalf of *all the People* of this 'Land, humbly confess that they were the crying Sins of this Nation, 'which brought down this heavy Judgment upon us; but O Gracious God, when thou makest Inquisition for Blood, lay not the Guilt of 'this innocent Blood, lay it not to the Charge of the People of this 'Land, nor let it ever be required of us, or our Posterity; if they had 'reason to teach us to beg of God, that he would grant that this our 'Land may be freed from the Vengeance of our Martyr'd Sovereign's 'righteous Blood, and his Mercys glorify'd in the forgiveness of our 'Sins; If they had Reason to teach us to humble our selves before God, imploring his Mercys for the Pardon of all our Sins; and that he would deliver this Nation from *Blood-Guiltiness*, that of this day especially; If they had Reason, when they compil'd the Morning *Hymn* for this day. If the *Three Estates now in Parliament assembled* have reason, when tho' none of them had a Hand in shedding the *Martyr's* Blood, they yet observe this day in a solemn Manner, if our excellent Queen, whom all of you here pretend so much to love and admire, if she who was at least as innocent of the Black Sin of this Day, as the best of us; if she has reason, when she fasts and prays, and commands all her *Loving Subjects* to do so too: If these things be so, then either our Pious *Queen*, our *Bishops*, our *Representatives* in Parliament, act *Nonsense*, command *Nonsense*, teach us to pray *Nonsense*, teach us to mock God, to provoke his Judgments, to affront his Goodness, if they did not believe the Murder of *Charles* I. of precious Memory, committed on this day, to be a *National Sin*, if they did not believe the whole Nation involv'd in the Guilt arising from it, and did not know the whole Nation obliged to mourn, fast, and pray to avert the still depending Consequences of it; and if after all those Considerations, any of us refuse to do the Duties commanded in this day, what manner of *Christians* and what manner of Subjects we are, and how renowned we and our Posterity may be, I'll leave all the Sober World to judge.

3. Our Text teaches us, to what *End* and *Purpose* it was, that God would have *the Children of Babylon punished for the Iniquities of their Fathers*, that *they might not rise again nor possess the Land* viz. So the End for which those who Justifie the *Practices* and the *Principles of their Fathers*, by which our *Land was destroyed*, and both *our People and Sovereign Murdered*,

dered, ought at least to be kept awake by the present Government is, that they may not *rise again and possess our Land*: the *Burnt Child generally dreads the Fire*. What has been, may be: we have been ruin'd by Men of *those Principles* once; would *their Children* show any abhorrence of them, would they disown, declare against, Mourn and fast for the Sins of their Predecessors, what *understanding Christian* would not take them into his Bosom? but while they every day *Assert* and *Publish* the *same Pernicious Principles*, while even some of *our own Church* Palliate and extenuate the Crime, and lay Princes at the Feet of their Subjects, and while the *Guides of our separating Parties* refuse to Mourn for *the sin*, and Justify the *Principles* of their Fathers, as we find they do in the late *Abridgment of Mr. Baxters Life*, while these things are visible to all that are not wilfully blind, and Ignorant. Surely we have reason to stand upon our Guard, and tho' we inflict no *actual Penalties* upon them, tho' we deny them no Benefit of a *legal Indulgence*, yet certainly we must be intirely forsaken, and Infatuated, if we can suffer them any more to *Ride over our Heads*. A Pious and an Excellent *Prince*, *Charles* I. of Sacred Memory, Religious and Learned *Prelates*, such as the two *Archbishops* of *Canterbury* and St. *Andrew*; Valiant and Loyal Nobles, such as the *Earls* of *Strafford*, *Montross*, *Derby*, &c. besides *infinite Numbers* of Faithful *Commoners*, were basely, barbarously, impudently *Murder'd* by them. If they should *Rise and possess the Land again*, what Quarter the *Commonalty*, the *Nobility*, the *Clergy*, the *Sovereign* might expect from them, we may easily guess; but if we can be so stupid as to permit it, who can Pity us? Where God sets us a *Pattern of innocent Policy*, we may safely follow it; if we pretend to *be wiser than God*, we may and must smart for it.

I doubt not, but *some Persons* are present *here*, whose business is only out of the abundance of their Piety and good Manners, to deride and pick quarrels both with *the Day*, and with *the Preacher*, but I hope by what they have heard they'll never expect to set *the Preacher in the Head of Atheists*, *Rebels*, *or Murderers*. Men of Antimonarchy and Antichristian Principles may swear, and rail; they may affront their *Sovereign* by breaking her Laws, by rejoycing when she mourns, by fasting when she fasts, by endeavouring to pull down Vengeance upon the Nation with both Hands, while she is on her Knees, begging of God, that he would not pour out all his Indignation upon us; and while all the *pious and sincere Members of the Church of England*, are joining with her Majesty in that sacred Exercise; but shall we, who are intrusted *lawfully* with *the Care of souls* be terrified by Noise and Nonsense? shall not we *lift up our Voices as Trumpets to show the* Inhabitants *of Great Britain their sins*, and *our Isabel their Iniquities*? What tho' Poisonous Vermine croak against us? Tho' *Atheists* and *Republicans* grin or bark at us? the Barbarous *Murder of Charles* I. of *Pious Memory*, will *be a sin*, a Black, a crying, a National sin for all that. The *Contrivers*, the *Encouragers*, the *Managers*, the *Actors* in that Direful Tragedy, unless *True Repentance*, and a *happy Application of the Expiating Blood of Christ* prevent, will at last have their Portions with *Rebels* and *Murderers* in Eternal Torments. Let none boast of that monstrous Resolution which most of the *Regicides* shewed, when they suffered for their Villanies according to Law; that *Devilish Hardiness* and *Impudence*, with which they dy'd, was the most dreadful Judgment upon them of all others. Ten Thousand Hells rage in his Bosom, who is given over to a *reprobate sense*, and who is past feeling: He who confesses

and

FINIS.